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ABSTRACT

The development of Native American Studies (NAS) is an attempt at self-awareness and an exercise in self-determination. One area of concern in the development of a program for Native Americans is their high attrition rate in college. Specially designed programs for the Native American student could offer (1) Native American student orientation programs, (2) mini-workshops on note-taking, the use of the library, and research paper writing techniques, (3) academic, financial, and personal counseling services, (4) tutorial programs, and (5) social "get acquainted" activities. Another problem related to the development of NAS programs is the necessity of having a majority of faculty and staff of the same ethnic origin as the students. Once the program has begun to solve these 2 problems, a third problem results: too few Native American college graduates return to their home environment or reservation, or even find their way into Indian-oriented organizations--wherever they may be located. It is further contended that although the Indian student can become involved in such a program, the courses included in the curriculum must be academically sound and responsive to and reflective of the needs of its particular students and community. It is concluded that the finished product of NAS can only result through the initiative taken by Native Americans and educators to incorporate time-tried perspectives into the new academic perspective of NAS. (HBC)

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"DEVELOPING A NATIVE AMERICAN STUDIES PROGRAM"

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Contrary to popular belief, education--the transmission and acquisition of knowledge and skills--did not come to the North American continent on the Nina, the Pinta and the Santa Maria, and neither did it come on the Mayflower. Education is as native to this continent as the native peoples. We, as the native peoples of this continent had our own means of educating our youth. We had the rich oral tradition, which was, and is yet today, a means of education for the Native American. Transmitted to us by the elders of the tribe, via the oral tradition, we, as Cheyenne, know that our world was created by Maheo, the Cheyenne All Spirit. We know that He made the water, the light, the sky air and the water peoples; we know that with the assistance of a water person, the coot, he made earth and from a rib bone taken from his right side and laid on the bosom of Mother Earth, Maheo made man. We have our Genesis; the non-Indian, too, has his Genesis. The only

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difference, however, is that ours is not recorded in the Bible. We have our unique religious beliefs; we have our unique philosophical concepts; we account for the constellations in the universe; we have our own accounts of history. We, as the Native Americans have a culture--language, values and beliefs, foods, costuming, and social patterns--and we have a means of transmitting that culture from one generation to the next. We did not attain adulthood ignorant of the ways of life.

Today, a day in the twentieth century, education in the formal and academic context is different from the 20,000 to 40,000 year Native American educational experience prior to Anglo-European contact. Finally, after four hundred or so years of attempting to transform the red man into a white man, our unique ways of life and our cultural contributions to our native country are being recognized and Native American Studies is becoming a popular trend on many university and college campuses in this United States. It is the development of this particular area of study, NATIVE AMERICAN STUDIES, to which I shall address myself in this paper.

Native American Studies and its development has come at an opportune time in the history of the Native American. Its appearance in the academic arena comes at a time when the survival mechanism of the Native American is self-determination. It has come at a time of Native American self-awareness. Native American Studies is self-awareness and an excercise in self-determination. Yet, this self-awareness and self-determination provides us as Native American educators with a challenge in that certain areas of concern have been built into the education of Native Americans and have been allowed to perpetuate themselves virtually unchecked.

An area of concern for Native American educators, to cite one example, are high attrition rates. Enrollment figures of Native American students entering American universities/colleges are much higher than the graduation figures for that same group. It remains that there is a high dropout or withdrawal rate of Native American students at the university/college level. There are many obvious reasons for withdrawal from college; however, the primary reason appears to be financial rather than academic or personal. From the prospects of limited financial assistance to be provided by the federal government in the near future, the figures stand to increase. In addition to the primary reason, there are secondary reasons for withdrawal from college. It is recognized that some students withdraw for academic, personal, or medical reasons. However, many potential Native American college graduates generally return home because of the lack of emotional, psychological, and intellectual preparation for university life.

In efforts to assist the newly arrived Native American students on campus adjust to university/college life, Native American Studies is given a mandate to design special programs to assist its students in making the necessary transition. Such specially designed programs could be--

A. Native American Student Orientation Programs

B. Mini-Workshops on
   1. Note-taking
   2. Use of the Library, and
   3. Research Paper Writing Techniques

C. Counseling Services
   1. Academic
   2. Financial
   3. Personal

D. Tutorial Programs, and

E. Social "Get Acquainted" Activities
   1. Native American Studies Faculty and Staff
   2. Native American Student Body/Club, and
   3. University Faculty

In providing these services, Native American Studies is assisting its students in making a transition to university life, thereby increasing the possibility of retaining more of the students that do make it to the campus. If for no other reason, Native American students are provided with an academic setting consistent with their backgrounds in having Native American Studies on the university/college campus.

Another mandate of Native American Studies is the necessity of having a majority of faculty and staff of the same ethnic origin as the students. This offsets the traumatic shock of Indian students' suddenly encountering and having to associate with large numbers of non-Indian students and faculty.

Once a program begins to combat the matter of attrition rates and the retention and graduation figures increase, then comes a secondary problem, however, less serious than the previous. This is the fact that too few Native American college graduates return to their home environment or reservation, or even find their way into Indian oriented organizations wherever they may be located. The reason for this is a subtle and oftentimes covert feeling of alienation on the part of the less educated Native American to one, who in his estimation has acquired along with his education a non-Indian orientation. Conversely, the educated Native American often exhibits feelings of alienation because of a lack of contact with an Indian environment while in college. In this regard, one must acknowledge the fact that it has been the objective of the university/

college to prepare its student with the necessary knowledge and skills for employment in a non-Indian world. Unfortunately this practice has directed our students away from their origins as Native Americans.

The upbringing of the Native American student, particularly if that student comes from a traditional family or from a reservation setting or a heavily populated Indian community, is one in which respect for the elder is a part of that upbringing. Traditionally, the leaders of the tribe are the elder members. Not only are the elder, irrespective of their educational background, viewed as being more qualified to assume leadership roles, for example on the tribal council, likewise they oftentimes occupy positions within the tribal office or in the limited job opportunities available on the reservation. Perhaps admitting to human frailty, one does have to acknowledge that the educated Native American is sometimes, but not always, viewed as a threat to the leadership role of the elder and established leader.

This is a two pronged dilemma, for many times the educated Native American may misconstrue respect for alienation from his tribal members. This may well be true in the majority of instances as it appears to be the prevalent attitude of the elders to encourage education among the younger; too, there is growing pride among the Indian tribes in that we are beginning to graduate more Native Americans from college. Educationally, although sometimes lacking in experience, the younger educated Native American is equipped to assume leadership roles within the community. He has been certified in a profession with the necessary knowledge and skills of a

professional. Too, with the advent of Native American Studies on many university/college campuses throughout the nation, he generally has a background in Native American culture, history, and contemporary affairs. He has much to offer the Indian community; however, it is important that we not discount the fact that he, too, can learn much from his Indian community members about Native American life that has not been, as yet, incorporated into the textbooks of this nation.

The career of a Native American working with other Native Americans is sometimes difficult until he has proven himself, but it appears to be difficult only to that point. Although not true of all but typical of many, it is sometimes just as much of a shock for the educated Native American to return to the Indian community or organizations after four years of association with predominantly non-Indians on a college campus. Upon returning to his peoples, the educated Native American is expected to function as a role model to the younger generation. This is very necessary and it has a positive influence. Conversely, however, he is oftentimes expected to be superhuman rather than human and just another Native American, and this places additional pressures upon him in readjusting to Indian community life.

To additionally complicate the matter of returning to our own peoples, employment opportunities more readily available in the urban area oftentimes are filled based upon the educational skills and qualifications of the individual. Consequently, it is more natural for the educated Native American to find employment in an urban situation. Unfortunately, there are not enough Indian oriented programs to provide employment to every educated Native American, and there are too few employment opportunities on the

reservation to attract our students. Thus, the educated Native American in many instances is lost to us by going to work in private, state or federal agencies, industries or organizations. Too, with new federal legislation and the establishment and implementation of Affirmative Action Plans, qualified Native Americans, as well as other minority peoples, are actively recruited and culled off to work in such institutions.

Once aware of this situation, we as Native Americans can work toward the dissolution of possible alienation between the students we are educating and the Indian community or reservation. We must develop the means of maintaining constant student contact between the academic community and the Native American community. We will counter it in time; it is one of the challenges to Native American Studies. Bear in mind, however, that heretofore this situation has not been of our making.

Attitudes of this type have been perpetuated by the dominant educational system. Too often in the past, the educated Native American has been subjected solely to a middle-class, white-oriented education. He has had predominantly non-Indian teachers, unless he is among the fortunate one percent of our Native American population that has had an Indian teacher. Also, until recently, that college graduate has had no coursework in Native American Studies. Furthermore, the theory that the student learned in classwork was not equated with practice and it was inapplicable in the Indian community. In short, without Native American Studies, the general college curriculum failed and still fails to provide the Native American student with the necessary knowledge and skills to work with his peoples in the Indian community situation.

Thus, it must be agreed that only through Native American self-determination is this academic picture going to be positively changed. In Native American Studies lies the mechanism for effecting change in the Native American experience of the future. The question then confronting us is: "How can we effect change and what can we as Native Americans and educators do?" The answer is simple. It lies in the development and implementation of academically excellent and meaningful Native American Studies Programs. It lies in the concept of Native American self-determination. It lies in the self-awareness of us as Native Americans.

Native American Studies is a relatively new concept of formal education, which makes it important that those of us involved in these areas of studies, proceed with the utmost discretion. The courses themselves must be carefully decided then designed to be academically excellent insofar as course content, reading materials, and guest lecturers are concerned. By academically excellent, I do not mean to imply that one utilize only persons having the necessary academic credentials to lecture to a university/college class. What I mean to convey is that there be a selection of the most knowledgeable of Indian community members to balance the content of the course with their experiences, knowledge, unique perspectives and insights.

Too illustrate my point, in one of my classes we philosophized over the matter of retaining the old ways and the almost certain impossibility of returning to the old way of life in the midst of a concrete and human jungle. A few days later, John Woodenlegs, a Northern Cheyenne elder, came to lecture to the class and he was asked this same question that we had debated for hours. Within seconds, he told us how we could retain the old ways in what might be termed

the "Indian Ten Commandments." He cataloged a way of life for us ranging from being close to the Great Spirit, to respecting others, and finally to being independent. This is how he felt that we as Native Americans could retain the old ways.

It is this type of resource person that abounds in the Native American community. It is this type of person that we in Native American Studies must make a habit of utilizing.

Admittedly, there is some reluctance on the part of some conservative and financially strapped university administrators to provide funds for employing this calibre person. Accompanying this is the same reluctance to make the necessary commitment to develop more than token programs in the study of the Native American. Unfortunately, some programs remain little more than token rograms. On the other hand, there are those universities/colleges that have made a serious commitment to the development of Native American Studies Programs. Indeed, if one is in such an atmosphere, he should consider himself fortunate. Generally speaking, expansion of programs has been extremely slow; however, this slowness provides us with ample time for deliberation of direction and it should be considered advantageous so long as there is an apparently steady growth. The one thought that we should all bear in mind is that the matter of developing Native American Studies Programs need not be an overnight phenomenon. One must first break down the barriers to change. Once that is accomplished, we as Native Americans can again prove our seriousness of commitment, which as we all know is a facet of the Native American experience. Finally, one can proceed in the further development of a program.

One individual alone cannot concoct a panacea for ills in the academic arena; he can only prescribe possible remedies for avoiding ills in the development of Native American Studies. To begin, the formulation of objectives for any program is a serious consideration. The objectives of any program must of necessity be determined by the particular needs of a specific group of Indian students and by the needs of the Indian community. Accompanying this, of course, is the recognition that these needs vary from region to region; consequently, the objectives will vary from program to program.

The first consideration of Native American Studies is for the student; thus there should be objectives for meeting the needs of the Native American student. Too often, a Native American student reaches a university/college campus knowing absolutely no one. He is immediately thrust into a non-Indian atmosphere of unknowns. He is expected to register in courses--work out a class schedule--but too many times he does not know what to do, where to go, or who to see. This necessitates special orientation programs being sponsored by Native American Studies, or if available in conjunction with special counseling units. It is important that the new student becomes aware of and acquainted with other Native American students on campus. As Native Americans and as educators it is our responsibility to let the new student know that he is not alone and that there are some persons that do care. In short, it must be an objective of Native American Studies to provide strong Indian identity reinforcement at the university/college level.

Perhaps by working with the admissions office, financial aids offices, and counseling units one can secure information as to which Native American students have been accepted into college. Native

American Studies should then send out congratulatory letters to the student on acceptance into the university/college. These should be sent prior to the student's arrival on campus. At the same time, possibly accompanying the congratulatory letter, should be an information sheet informing the potential student as to what services, facilities, and courses are available to him, as well as the names of individuals who are available to assist the student in enrolling and answer any possible questions.

In addition, the Native American student needs to be aware of the kinds of activities--social and academic--available to him in the Indian Club if there is one on the university/college campus. In this regard, members of the Indian Club need to give some type of special attention to incoming freshman and new students. One of the activities of the Kyi-yo Indian Club officers at the University of Montana, which might be the practice of other Indian Clubs throughout the nation is that of making personal visits to all Indian students on campus. During these visits the officers welcome back old students, get acquainted with the new student, and also, apprise him of meeting times, club activities, and the like. Too, they inform the new student of the special lounge facilities in the Indian Studies Building, which is complete with study area, coffee pot, pop vending machine, and Native American togetherness. In short, the Indian Club makes the student aware that there is someplace available where he might expect to meet other Indian students, and he is made to feel welcome to the campus.

Not only is it important to the Native American to be aware of other Native Americans on campus, Indian Club activities, and special facilities/services, he needs to know of the opportunities

available to him in the study of his own culture. Again, if possible, the student should be made aware of the academic course offerings in Native American Studies prior to his arrival on campus. Thus, he can arrange his class schedule to take advantage of such courses.

Native American Studies courses should themselves have well defined and stated objectives, and included among them should be the matter of promoting positive Native American self-concepts. It is incumbent upon the instructors of Native American Studies courses to present material--whether it be history, a cultural survey course, a contemporaneous course or whatever--in a way to develop positive self-concepts of the Native American student. For once, we as educators have the opportunity as well as the responsibility to promote the development of positive self-concepts among our Native American students. Unfortunately, we know the situation, and in Native American Studies we are afforded the opportunity to completely depart from the negative self-image syndrome and from the attitude of failure and inferiority.

Another objective to strive for, if one does touch upon negativism in courses is to present the total picture. Let us take for example mental health problems such as suicide, drug abuse or alcoholism. It is mandatory then that the instructor look at the reasons behind high mental health statistics. However, he must not stop there, but he must, also, offer or solicit solutions to such situations. This problem-solving approach is a requisite in Native American Studies courses. We must never lose sight of the fact that our youth have vision--it has not been lost to them--encourage the use of vision and tincture it with practicality and application. Encourage and stimulate the intellectual activity of the Native

American student; you will never cease to be gratified that your old age is going to be in excellent hands and that you are molding the Native American warrior of tomorrow.

It is the responsibility of Native American Studies to provide its students with a strong background in Native American culture, history, and contemporaneous affairs. It is, indeed, a worthy objective of any program to strive to develop the total man, to be more specific, to develop the total RED man. This complete man must be thoroughly equipped by training in Native American Studies to assume the role upon graduation of the warrior-scholar-community activist.

Based upon our own Native American culture, it is, indeed, honorable to be a warrior. It is worthy to seek warrior status, to prepare for and to equip oneself with special strategic skills to assume the fight for our survival in a non-Indian dominated world. In addition to the warrior aspect of the total person, he should be a scholar in the true sense of the word. The educated Native American must truly be a learned person--a knowledgeable person with a critical intellect--trained in Native American Studies/a traditional discipline. Not only must he be a warrior and a scholar, he must also be a community activist. He should be able to go into an Indian community or organization to effect positive change for his peoples with energy and decision. This is a brief definition of each of the three aspects that make up the total RED man, who has combined the qualities of warrior, scholar, and community activist in becoming the Native American of tomorrow.

Obviously, this total person is the product of the entire university/college system; however, it is the specific responsibility

of Native American Studies to see that such students are the product of courses offered within the program. This brings us to the matter of curriculum, which because of our heterogeneity, makes curriculum development, indeed, a complex process. We all recognize the fact that Native American Studies is but a reflection of the Native American experience--one of a long standing duration and the other appearing only recently in the world of academia.

In our quest for relevant and meaningful education, then it is mandatory that Native American Studies reflect in its curriculum a microcosm of the total experiences of the native peoples of this continent. There is and must continue to be the recognition of tribal diversity concomitant with the recognition of unique life styles, distinct languages, differing world views, and unique experiences and histories. This alone can complicate the task of developing a comprehensive yet specialized curriculum for Native American Studies.

In view of the complexity of curriculum development, the cardinal rule is that of Indian involvement. This is a natural manifestation of the concept of self-determination, and if one looks closely at the situation, the development of Native American Studies is nothing more than an exercise in self-determination. It stands to reason that only us as Native American can translate our sensitivities and experiences to experiences as members of the academic community and as members of the greater non-Indian society. In this sense, perhaps a course entitled the Native American Experience could serve as the introductory survey course to the Program.

It is incumbent upon each of us as educators to incorporate regional relevance into our respective programs. This can best be

achieved through the utilization of Native American community members within reasonable proximity to the campus. If in California, there should be a history course on California Indians; if in the Southwest, then there could be a Southwest history course or because the largest Native American tribe is located there, a course on Navajo tribal history could be designed; if in Oklahoma, one would have to be selective as to which of the sixty-eight tribes were studied; however, there could be Southern Plains history of history of the Five Civilized Tribes; or if in Montana, as we do, offer a Reservation Indian course composed of studying the seven reservations in the state.

I cite history courses as but an example of the type of courses one can develop in a particular region; it could well be any other area of study. It could be literature, art, music, religious ceremonies, and the like. History as an example has a certain validity, in that in looking at Indian history and through study of the historical experiences of us as a peoples, insights can be developed as to where we have been and what has happened. This in turn provides us with perspectives with which to build a firmer foundation from which we can formulate objectives for the future. In short, through a knowledge of history one can arrive at sounder solutions for a better Native American tomorrow--socially, economically, politically, and educationally.

An innovation, which must be incorporated into the Native American Studies Curriculum and translated into an objective is that of designing community oriented courses. In this way, we in Native American Studies can counter the immediate area of concern of maintaining stronger and continual ties with the Native American environment

or community through course requirements. This can be accomplished through jointly sponsored projects with Native American organizations in the more heavily populated and tribally diverse urban areas. It can be accomplished with internship programs in the rural or reservation area. In addition to internship programs there can, also, be work related educational experiences, summer work programs, or independent study projects with Indian oriented programs such as tribal councils, Community Action Programs, Indian centers, or through tribal research agencies. Wherever we are, Native American Studies must accelerate contact and communication between academia and the Native American community.

Beginning to appear in Native American communities are tribally designed and operated research agencies. Through research courses working in conjunction with such organizations, we can provide our students with valuable and practical research experience. This serves a dual purpose for the student, for at the same time he is being of service to the Indian peoples. I make this comment based upon my observation of the tribal research association on the Northern Cheyenne Reservation. This program is under the direction of Mr. Joseph Little Coyote and is incorporated as the Northern Cheyenne Research and Human Development Association, and in my estimation it serves as a model for any tribal research association. Through practical research with organizations such as this, not only is the student learning, but he is in turn helping to preserve the culture and history of a tribe.

Without lamenting the situation, we must recognize that we as Native American researchers are actually coming along as latecomers on the heels of predominantly non-Indian historians and anthropologists,

who have already subjected our peoples to feelings of exploitation and overexposure to study. Oftentimes we become the recipients of the hostility and skepticism promulgated by our predecessors. It makes it necessary then to work through the appropriate organization. If there is no such organization, then make certain that contacts are made with and approval is obtained from a tribal organization, the most logical being the tribal council.

In short, we must provide the Native American student with an orientation consistent with his own background, and we must, also, provide him with the opportunity of equating theory with practice by working with the Indian community or an Indian organization. He must be allowed to develop alternatives in seeking solutions to areas of concern that daily confront the Native American in his home environment. Thus, not only are we promoting Indian orientation by maintaining contacts between the Indian community and academia, but we are simultaneously combating the matter of feelings of alienation of the educated Native American from the Native American community.

In addition to practical research courses, community oriented courses and projects, general introductory courses on the Native American, and history courses, there should be included in the curriculum courses in such areas as literature, art, music, costumes, languages, philosophy, religion, social concerns, and the contemporasituation, just to cite a few. Whatever courses become a part of the total curriculum, I would offer only one word of advice: "They must all be academically sound." Not only must there be academic soundness to any course, but the curriculum must be responsive to and reflective of the needs of its particular students and community.

Naturally, if Native American Studies is truly meaningful, the direction, philosophy and the curriculum of the program will vary out of necessity. The emphasis will differ from region to region. We know that the needs of Native Americans in off-reservation areas will differ from the needs of those on reservations; too, we know that the needs of the certain tribal group will differ from those of another tribal group--i.e., the Blackfeet from the Salish or Kootenai; the Navajo from the Apache; the Hoopa from the Pomo; and Seneca from the Tuscarora, etc.

In developing Native American Studies, a question generally arising in the early stages of development is the matter of location within the academic structure of the university/college. My only suggestion is to consider where the Program can be located to provide the most benefit to its students and where it can function with the greatest degree of flexibility and latitude. Too, there are financial considerations that often dictate and define the boundaries within which a program can operate. If circumstances are such that one can be an autonomous unit offering its own major, this is the ideal situation in my estimation. However, this has sometimes been misconstrued by academic administrators as but the development of academic ghettos, which they believe provides little or no exchange between Native American Studies and the other traditional disciplines on a university/college campus. On the other hand, if staffing problems are such that one cannot have its own faculty necessary to fulfill requirements for a major, then it might be just as well to begin to encourage the employment of Native American educators in the traditional disciplines and provide joint appointments in Native American Studies and other departments. It

is, however my personal opinion that this is the least desirous route, but understanding the dictates of circumstances, particularly if there are no funds for expansion of faculty, then there is no alternative but to seek joint appointments of faculty.

In speaking to the latter situation, I believe it is less desirous because the criteria for employment in a university/college traditional disciplines are usually demanding. This, too, leaves us as Native Americans with little or no authority to select the faculty member. If academic credentials become the primary basis for employment we, also, run the risk of having Indian Studies courses taught by a non-Indian from the usual non-Indian perspective. In short, there is the possibility, also, that someone might be selected to teach in a traditional department, who might not necessarily be qualified to teach in Native American Studies, or who might be considered as having a too non-Indian orientation.

It remains a fact that too little serious consideration is accorded the Native American, who possesses a wealth of knowledge on the Native American, but who, unfortunately, does not possess the kind of educational background and experience to warrant employment at the university/college level. This type of academic snobbery must not become the case in Native American Studies.

To illustrate this position, let us examine the matter of Native American languages. It is my firm believe that only the Native American is qualified to teach Native American languages even without a degree. If any Native American Studies Program is going to ever develop an outstanding native language program, I foresee the monumental problem of "selling" university administrations on the academic merit of employing Native Americans with expertise in mind

rather than with degree in hand. The idea of utilizing individuals with Native American expertise, who have spent their lifetime using the language is preferable to that of using those superficially trained in the study of native languages. This, too, is implementing the theory of self-determination in a pragmatic fashion, while at the same time providing our students with accuracy in the study of Native American languages, and thus assuring the preservation of languages for the generations of Native Americans yet to come.

Native American Studies by exposing its students to the kind of individuals that will transmit their expertise is, also, establishing contacts for the student in the Indian community. This is necessary regarding future employment. Identifying career opportunities for the educated Native American then becomes a concern of the program, particularly if the program offers its own major. Too often one hears the question: "Now that you have graduated a student with a degree in Native American Studies, where is he going to find employment? In answer to this question, it is necessary for those involved in Native American Studies to identify employment opportunities for its graduates. This can be accomplished by utilizing the work related educational experiences, internship programs, summer work programs, and independent study projects alluded to earlier, and expand the placement of internees to include other than research agencies. Such sponsors could include Indian controlled schools, schools on reservations, schools with a high enrollment of Indian students, State Indian Education components, State Indian Commissions, tribal councils, Bureau of Indian Affairs, and the Public Health Service, to cite a few. Native American Studies then has a graduate with special skills, training, and knowledge for serious

consideration for employment in tribal, state, federal, and private agencies and institutions. With employment in such agencies, the educated Native American is now in a position to effect meaningful change in the programs that deal directly with the Native American.

From a student to a former student--it has been my position in this paper to discuss Native American Studies from the perspective of the Native American student, and how the program can be developed around his needs. We in Native American Studies must not allow the student to prematurely leave college to return home because of a lack of emotional, psychological, and intellectual preparation. When the Native American student does return home, he should return an educated Native American. He must return prepared to assume a vital function in a tribal, state, federal or private agency or institution by applying his education to effect meaningful change in the programs that exert influence over the Native American.

After 400 or so years of experience as the oppressed native peoples of our country, it is time we as Native Americans implement the concept of self-determination and assert control over our lives. By controlling the education of the Native American youth through Native American Studies, we are molding the Native American of tomorrow, who combines the attributes of warrior, scholar, and community activist. This total RED man, the finished product of Native American Studies, can only result through us as Native Americans and educators taking the initiative to incorporate time-tried perspectives into the new academic perspective of Native American Studies.

Respectfully submitted:

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